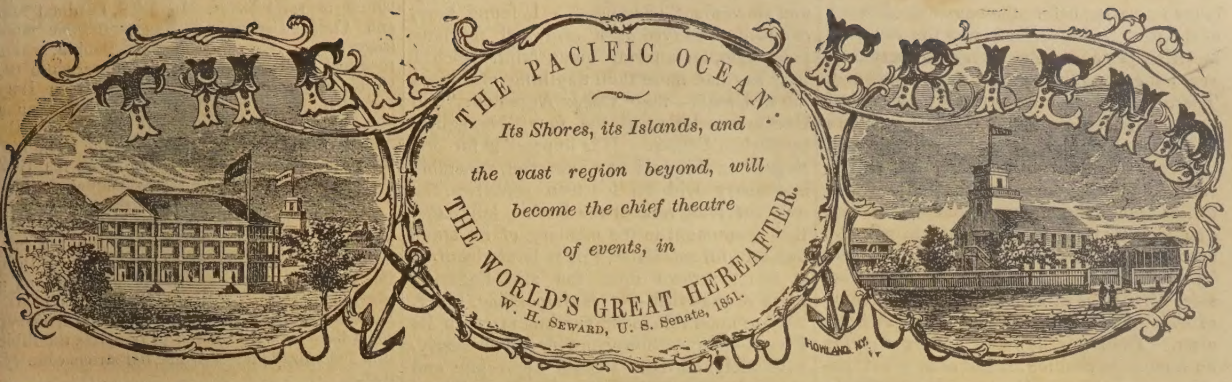
THE PACIFIC OCEAN.
Its Shores, its Islands, and
the vast region beyond, will
become the chief theatre
of events, in
THE WORLD'S GREAT HEREAFTER.
W. H. SEWARD, U. S. Senate, 1851.

New Series, Vol. 28, No. 3.} HONOLULU, MARCH 1, 1879. {Old Series, Vol. 36.

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THE FRIEND.

MARCH 1, 1879.

Custom House Statistics for 1878.

In the last issue of the *Advertiser* there was a most full and interesting report of Collector General W. F. Allen, Esq. Our limits will only allow the most meagre summary:

The total amount of Exports is	$3,548,471 84
The total amount of Imports is	3,046,369 70
	$ 502,102 14

Thus it appears the exports exceed imports by a half-million; thus the Hawaiian Kingdom forms one of a trio of nations whose exports exceed their imports. The United States is one of those nations. All other nations throughout the civilized world have a balance of trade against them, according to the newspapers.

Considering the Treaty of Reciprocity, the United States derives the lion's share accruing from the commerce of the Hawaiian Islands. This is as it should be. More than 38 millions of pounds of our sugar crop go to the United States, and in exchange our Islands are importing from the United States machinery, groceries, and all the great staples of commerce. We do not wonder the Pacific Coast of the United States is strong and united in favor of the Treaty. The Gospel precept is verified, "Give and it shall be given unto you," "Reciprocity" is the sound principle of commerce.

☞ At the Temperance gathering held at Fort street Church, Sabbath evening, 22d ult., we learn that one hundred and seven signatures were obtained to the pledge.

Arrival of the "Morning Star."—We always welcome the arrival of this vessel from her yearly visits among the Micronesian Islands with peculiar joy. Great are the dangers of navigation in those remote seas. During her ten months' absence she has anchored forty-five times. She brings the most satisfactory reports of the success of mission work. New islands have been occupied, and the work of evangelization is progressing. We would acknowledge letters from Dr. Pease, Rev. J. F. Whitney, Rev. Mr. Rand, and Rev. Mr. Logan. Capt. Bray's Report will be found in another column. We heartily congratulate Captain Bray on his successful trip, being his first in those seas in command of the *Morning Star*. Mrs. Sturgis and Rev. Mr. Mukka came as passengers.

The Chinese Question in the United States.—Reports come that the anti-Chinese party are hurrying forward their bill through Congress. The time may come when the statesmen and politicians of America will regret their opposition to this class of immigrants. An old and life-long missionary, who has labored for nearly a half-century in Japan and China—the Rev. Dr. Brown, of Yokohama—thus writes under date of January 27th:

"I hope the Californians who have so grievously abused the Chinese will have a quietus given to their proceedings. The story of the wrong done to the Chinese there must be told more distinctly and minutely than it has yet been. What would the Coast politicians say if China were to retaliate? I cannot yet believe President Hayes and his Cabinet or the United States Senate will be dragged into subserving the Representatives of California, or disgrace the name of our country and the Government in the sight of mankind."

☞ Le Kwei, one of the Chinese Commissioners to the Philadelphia Centennial Exhibition, has published in four volumes an account of the Exposition and his travels in and his impressions of the United States, England and Europe.

RAMBLES IN THE OLD WORLD—No. 26

A Few Weeks in Scandinavia—No. 5.

THE UNIVERSITY OF UPSALA.

The Stockholm wharves are a tempting place for tourists. Here you may take steamer for almost any northern port, and in a few hours or days be in the midst of scenes which have formerly been known to you only through the medium of the school geography or the traveller's journal. My companion was strongly tempted to start immediately for St. Petersburg. A most interesting journey it would have been, truly. But I think we were wiser for this time in confining ourselves to Scandinavia. In this way the journey will have a symmetry, which would have been marred had we gone into the midst of another people and another language. As one passes steamer after steamer, from which the colors of different nations are flying, which will soon be on their way to near or distant cities, he is impressed by the importance of this northern Swedish center. I have also felt this especially during our stay here, from the fact that just now the Prison Congress is holding its sessions here, with representatives and delegates from all parts of the civilized world. We have appropriated today to an excursion to *Upsala*, the old University town of Sweden, an excursion which travelers in this region should not fail to make. Unfortunately, our time was too limited to permit of our taking the steamer route, said to be very delightful, through Lake Malar, but we were obliged to content ourselves with the railroad. Just at the station we met friends who had been in the steamer from Gothenburg to Stockholm with us, and their company added much to the pleasure of the day. The road lies through quiet farming lands, varied now and then by stretches of forest—nothing especially striking, but always charming in its varying colors. Our visit to Upsala chanced to be during vacation time, so that we saw but few students,—just enough, however, to remind us that this was a University town. The city was founded in the early days of Christianity in Sweden, and seems to visitors of a later day like some watch-tower, from whose turrets the eager gaze could catch far glimpses of shadowy forms, the spirits of the old and vanquished paganism,

the once proud heroes of legend and mythology retreating before the consecrated sword of the new Faith. Here was the home of the Bishops, and here for a long period of years the Swedish kings were crowned. There is but little now to recall its mediæval history—far too little, we thought—modern edifices and regular streets provailing. And yet the old spirit still lingers, and as you stand in the shadow of the ancient Cathedral, or review the history of the University, you feel that all the links which join the past and present have not been severed. The only other University in Sweden, besides Upsala, is at Lund, in South Sweden, of which I may have occasion to speak hereafter. The latter, however, while occupying an honorable position, is not of as great importance as this at Upsala. Here may be seen the most characteristic features of Scandinavian student-life. The students are divided into "nations" or divisions, according to the district or region of Sweden from which they come, *thirteen* in all. Each "nation" has its "inspector"—one of the professors; they have each their own treasury, and most of them have some building or hall, where they have their social gatherings, entertainments, etc. Of course, this arrangement, which I think is peculiar to Scandinavia, has its advantages; but I should think it would tend to encourage sectional feeling and prejudice. Duels, fortunately, do not occur in Scandinavia among the students, as in Germany—one of those relics of barbarism which that land has not as yet thrown off. As you are aware, the Scandinavian students are famous for their beautiful singing, the concert of the students from Upsala and Christiania having formed one of the interesting features of the recent Exhibition in Paris. On the average, Upsala counts something like 1,500 students on her roll. At Lund there are from 500 to 600. Education has made great and encouraging progress in Sweden. The schools are numerous and of a superior class, public and private. The excellence of the Swedish schoolhouses is widely known. One of the extremely interesting features of the Exposition in Philadelphia, as may be remembered by many, was a *bona fide* Swedish schoolhouse, with all its improvements, arrangements and apparatus. Attendance at school is compulsory from seven to fourteen years of age. So much has been said about Swedish education that I may be pardoned this slight digression in alluding to it in general. This rigorous educational life is a most healthful sign. In Upsala the most interesttng edifice, next to the Cathedral, is the University Library. It occupies a noble position on a slight elevation above the town, facing the principal street of the city. In the rear of the Library lies a large wooded park, where, amid "murmuring pines," a fine promenade is afforded the students, and where we may fancy many a young Scandinavian ponders on the long centuries which have gone before, and looks with the glow of youthful hope and enthusiasm to the bright future which may be yet awaiting his Fatherland. The Upsala Library is one of the treasures of Scandinavia—in a general way we may say it is a *world treasure!* Its two hundred thousand or so volumes, embracing every branch of philosophical, scientific, literary thought, are most carefully and conveniently arranged. I found here, carefully preserved as a rare and precious possession, an ancient manuscript, which I may say had more than anything else lured me to Upsala—the "Codex Argenteus," the Gothic translation of the four Evangelists by Bishop Ulfilas. It is impossible for one to gaze on this ancient manuscript, venerable and hoary with its fourteen centuries, the only surviving relic of the Gothic language, this monument to the memory of its brave and faithful translator, this radiant gleam, as it were, thrown upon the still lingering night of paganism—it is impossible, I say, to gaze upon this faded parchment, with its silver letters, without being deeply, tenderly, irresistibly moved. I could appreciate and sympathize with the enthusiasm manifested by our guide in pointing it out to us. There is something most exquisitely and intensely poetic in the reverent, loving, and deeply earnest spirit which such a precious relic of long-vanished days has the power to evoke. I trust that some may be interested in a short extract from the pages of one of Max Muller's most interesting works, in reference to Ulfilas and his translation:

"He was born in 311. His parents were of Cappadocian origin, and had been carried away by the Goths as captives from a place called Sadagothina, near the town of Parnassus. It was under Valerian and Gallienus (about 267) that the Goths made this raid from Europe to Asia, Galatia and Cappadocia, and the Christian captives whom they carried back to the Danube were the first to spread the light of the Gospel among the Goths. Ulfilas was born among the Goths; Gothic was his native language, though he was able in after-life to speak and write both in Latin and Greek. Philostorgius, after speaking of the death of Crispus (326), and before proceeding to the last years of Constantine, says that 'about that time' Ulfilas led his Goths from beyond the Danube into the Roman Empire. They had to leave their country, being persecuted on aecount of their Christianity. Ulfilas was the leader of the faithful flock, and came to Constantine as ambassador. * * We must suppose that, after having crossed the Danube, Ulfilas remained for some time with his Goths, or at Constantinople. Auxentius says that he officiated as lictor, and it was only when he had reached the requisite age of thirty that he was made bishop by Eusebius, in 341. He passed the first seven years of his episcopate among the Goths, and the remaining thirty-three of his life 'in Solo Romaniae,' where he had migrated together wiih Fritiger and the Thervingi. * * Ulfilas translated the whole Bible, except the 'Books of Kings.' Unfortunately, the greater part of his work has been lost, and we have only considerable portions of the Gospels, all the genuine Epistles of St. Paul, though these again not complete; fragments of a Psalm, of Ezra, and Nehemiah. Though Ulfilas belonged to the Western Goths, his translation was used by all Gothic tribes when they advanced into Spain and Italy. The Gothic language died out in the ninth century, and after the extinction of the great Gothic empires, the translation of Ulfilas was lost and forgotten. But a MS. of the fifth century had been preserved in the Abbey of Werden, and towards the end of the sixteenth century a man of the name of Arnold Mercator, who was in the service of William IV, the Landgrave of Hessia, drew attention to this old parchment, containing large fragments of the translation of Ulfilas. This MS., now known as the Codex Argenteus, was afterwards transferred to Prague, and when Prague was taken in 1648 by Count Konigsmark, he carried this literary relic to Upsala in Sweden, where it is still preserved as one of the greatest treasures. The parchment is purple, the letters in silver, and the MS. bound in solid silver. In 1818, Cardinal Mai and Count Castiglione discovered some more fragments in the Monastery of Bobbio, where they had probably been preserved ever since the Gothic Empire of Theodoric the Great in Italy had been destroyed. Ulfilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At his time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing—Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight, a faith in the destinies of these half-savage tribes, and a conviction also of the utter effeteness of the Roman and Byzantine Empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen."

Beside this most interesting and precious manuscript is the original of that most exquisite poem, "Frithyof's Saga," by Esaias Tegner, the first of Swedish poets in any time. A recent visit to the house of the poet, and acquaintance with a grandson of Tegner, worthy of the honored name which he bears, rendered this modern manuscript exceedingly interesting to us. Here also was some ancient "Edda." But I must not weary you with a further account of this library, now that we have discovered its rarest pearl in the Codex Argenteus. The other University buildings lie not far away, the students having their rooms in the town. Upsala, I should think, would be the rarest place for earnest study, in the depth of a Northern winter.

The Cathedral is a fine old building, dedicated to St. Erik, St. Lawrence and St. Olaf. We were in doubt just how to find the sacristan. Fortunately, an Upsala student, perhaps some "vacation worker," chanced to be passing. Just a word to him, and he was at our service. The sacristan is soon found, and our newly-made student friend joins himself to our company in that kindly, genial way they have here at the North, and with his ready explanations makes our Cathedral visit far pleasanter than it would otherwise have been. May the good saints, Erik, Lawrence, Olaf, and all the holy ones of the Swedish Calendar, take him under their especial patronage and bless him as he deserves! The church is surrounded by mortuary-chapels, containing the remains of Sovereigns and celebrated men of Sweden On the walls of one of the chapels were paintings portraying incidents in the life of Gustavus Vasa, whose adventurous life reminds one of the career of Alfred of England. Here is the tomb of Eric Oxenstiern, and here also rests the great botanist Linné, known generally as Linnæus in scientific writing, one of the most famous of Sweden's sons. A faded wreath still hung over the monument, placed there probably on some recent anniversary. Faded as it was, it was pleasant to see this reminder here of that world of natural beauty in which Linné walked as one privileged above all others to read beneath the outward bloom and form and fragrance the mysteries of those delicate, marvelous laws of growth, order, and development which give to the humblest of humble flowers a strange and sublime dignity.

And with these buildings concludes our

inspection of Upsala. It is a busy place, I fancy, when hundreds of white-capped students are thronging its streets. It was very quiet and slumberous as we saw it in late August; we had the streets pretty much to ourselves. How long the summer holidays must seem to shop-keepers, to widow ladies who, with memories of generations of students at their tongue's end, support a slender gentility by providing for the ravenous appetites of hungry scholars; to sentimental Scandinavian maidens, who build high hopes on each new coming class! But the first frosts of autumn will bring the "white caps" back to them, and also the fulfilment of their fondest hopes, I trust.

GAMLA UPSALA.

"Gamla" signifies *old*, and in connection with Upsala has reference to a little village lying a few miles to the north of the University town—a charming bit of antiquity, if you are of an antiquarian tendency—the oldest of heathen shrines in Sweden. We enjoyed keenly our afternoon's walk, under the gray and clouded sky, with the cool Northern air falling freshly on our faces. Such a delicious sense of freedom! No one to bar our way as we struck across the fields and climbed ancient and tottering fences, or rolled (one who has lived at all in Germany, that land of strict regulations, can appreciate the luxury of this) on the grassy and heather-tufted plain, on a carpet of soft, creamy-white northern moss, stained here and there with the gleam of some vivid crimson berries. To me the very air seemed freighted with the spirit of the olden times. As we strode onwards, we cast backward glances now and then at the town we were leaving, with its University buildings. There was something in the sight of those buildings cresting the hill above the town which reminded me of other college buildings cresting another hill—so very far away from here. Wide as is the reach of land and sea which lies between this home of Swedish learning, set in the embrace of this quiet Northern landscape, and the halls of Amherst, set amid the fairest of New England scenes, yet I could not but feel that the sympathy of kindred pursuits, the love of truth and the brotherhood of youthful hopes and aspirations, joined in a covenant of lasting, although unspoken, friendship those institutions in the Old World and the New. Before us, not very far away, rose the spire or tower of the village church, the goal of our ramble. Now the way lies over some deserted moor and now through a fertile field, through whose billows of golden grain a narrow way led us to the farther side. Still on, till at last we stood face to face with three huge grass-grown mounds, on whose sides a few late wild flowers still lingered, which stood like sentinels before our way. And these were the objects which we came especially to see, these same three commonplace grass-grown mounds! You see, "Gamla Upsala" was, long long centuries ago, the very center of the old heathen religion in Sweden, and was held in especial reverence, and these three mounds were supposed in some mysterious way to be connected with the ancient deities, and are named after Odin, Thor and Frey. These are the largest mounds of this nature in Sweden. One still greater, however, "Raknihongen," is to be found in Norway. Near these lies another mound, from which the ancient Kings were accustomed to address the great gatherings of the people. Of the Northern mythology and its wild and poetic character I may take occasion hereafter to speak, in connectien with Norway, the savage grandeur of the scenery in the latter country seeming to be more in sympathy with it than with the fertile plains of Sweden. The old village church lies near by, half hidden among the trees, and heathen mounds and Christian spire seem to have struck a lasting truce and forgotten to be hostile. But this is only the portal to Walhalla. Everyone comes to Gamla to drink "mead," that drink of gods and heroes. A little boy guided us through winding ways to a little cottage, set in the midst of a blossoming garden. Nothing could have been more charming and inviting. There, in the neat little "best room" of the cottage, we were given seats, and presented with a horn, silver-mounted, long and tapering, filled to the brim with foamy, frothy, tempting "mead." Did you ever drink this sweetest of sweet drinks, brewed from honey and other simple ingredients? The foaming horn passed from hand to hand, from mouth to mouth, and again around. Thus, you know, the heroes in Walhalla drink,—they who never fled before the foe, they who never quailed in the thickest of the fight, and who now at unending banquets quaff this ambrosia of the North, perhaps from the skulls of the vanquished and slain! But, oh earth-child, be wise in time, and do not tempt the jealous souls of Walhalla heroes, for the joys which this mead produces are but fleeting, and this sweet may become indeed a bitter. But we were cautious, and have only pleasant memories of this our nearest approach to the mysterious realm in which the heroic souls of Scandinavia rest after conflict. I think the horn from which we drank was presented by King Karl Johann. There were others there from other princes. Several large "visitors' books" testified to the numbers who from time to time visit this spot. But the coming of evening forbids our longer tarrying here, and we hasten back to Upsala, taking thence a slow and sleepy train to Stockholm. A fresh-faced peasant girl, with her neat handkerchief decorously folded over her head, seems to bring a bit of light and brightness into our compartment. Every one nods kindly to evey one else. Some one hums a Swedish air; the car moves slowly on; the twilight gathers softly in the forests; large drops of rain fall on the car windows; city lights gleam on us through the mist, and soon the train lands us in the station at Stockholm—and not at the vestibule of Walhalla!

A FEW CLOSING WORDS ABOUT SWEDEN.

The growth and progress and promise of this most interesting country would repay any one for devoting some time and attention to the study of the same. The population of Sweden was, according to the census of 1874, 4,341,559 persons; in the year 1800 only 2,347,303. The large majority of the inhabitants are Swedes; besides these are a few Germans, Norwegians and Danes, who have emigrated hither. There are also a few thousand Finnlanders, who mainly live in the forest-regions along the Norwegian boundary, whither they came about the year 1600 on account of the disturbances in their native country; and finally a few Laps, who have a nomadic life, and in the summer generally wander with their reindeer to the Norwegian coasts. The land seems astir in all respects. New industries are opening and old are continued. More and more attention is being paid to agriculture, and the fertile land in the southern portion of the country is carefully tilled. There are two agricultural colleges or academies. Mining is one of the oldest pursuits in Sweden, especially iron and copper. The lumber business is assuming great importance, the country being exceedingly rich in forests. Lumber is largely exported to England, France, Denmark, Germany and other countries. The fisheries of Sweden do not compare with those of Norway. Manufactures of woolen and cotton goods, in metals, of paper, brandy, tobacco, etc., etc., are constantly increasing. Swedish commerce advances in a like degree with the internal development of the country.

The Church of Sweden is Lutheran. The country is divided into twelve dioceses, the Archbishop living in Upsala, and is regarded as the Primate of the Swedish Church. The highest authorlty is entrusted to the King, who with his Cabinet has the government of the land. There are separate ministers for Norway and Sweden, with the exception, however, that the Department of Foreign Affairs is the same for both countries. The Minister of State for this Department must be a Swede, and is responsible only to the Swedish Parliament. The foreign representatives of the Kingdom may be either Swedes or Norwegians. Every year the Swedish Parliament (distinct from the Norwegian Storthing) meets at Stockholm, before 1865 consisting of four orders—the Nobles, Clergy, Burgers and Peasants—now simply divided into two houses.

The army numbers something like 30,000 men, with a reserve of 100 000 or more. The navy is very small, but increasing. Fortunately, Sweden is a land of peace, and has other use fer her men than holding them in readiness for war. Of the educational advantages of Sweden I have already spoken.

At the head of Sweden's poets stands the name of Esaias Tigner, the author of "Frithyof's Saga;" then those of Bellmann, of Allinquist, of Atterborn, Franzin, Geizer, and many others especially well known in their native land. But particularly in the department of science have Swedes been illustrious; it is only necessary to mention Linné, Swedenborg, Berzelius, Nilsson, Ritzius and Agardh, to recall names held in honor through all Europe. From Sweden have come some of the sweetest of singers, and in painting and sculpture are well-known Swedish artists. It is with pleasure that I repeat in closing what I have before said—that the Sweden of our day is a country where law, order, justice and prosperity reign, where internal improvement and develoyment are preferred to foreign war and conquest, and where, it is to be fondly hoped, peace and brotherly love have found an abiding home.

FRANK WILLIAMS DAMON.

THE FRIEND.

MARCH 1, 1879.

Bayard Taylor.

LONGFELLOW'S POEM READ AT THE BOSTON MEMORIAL MEETING.

Dead he lay among his books!
The peace of God was in his looks.

As the statues* in the gloom
Watch o'er Maximilian's tomb,

So those volumes from their shelves
Watched him, silent as themselves.

Ah! his hand will never more
Turn their storied pages o'er;

Never more his lips repeat
Songs of theirs, however sweet.

Let the lifeless body rest!
He is gone who was its guest.

Gone as travelers haste to leave
An inn, nor tarry until eve.

Traveler! in what realms afar,
In what planet, in what star,

In what vast aerial space
Shines the light upon thy face?

In what gardens of delight
Rest thy weary feet to-night?

Poet! thou whose latest verse
Was a garner on thy hearse,

Thou hast sung with organ tone
In Deukalion's life thine own.

On the ruins of the Past
Blooms the perfect flower at last.

Friend! but yesterday the bells
Rang for thee their loud farewells;

And to-day they toll for thee
Lying dead beyond the sea;

Lying dead among thy books,
The peace of God in all thy looks.

*In the Hofkirche at Innsbruck.

☞ Under date of January 27th, our Berlin Correspondent writes thus:

"Mrs. Taylor and daughter leave in a few days for America, via Hamburg. All feel the greatest sympathy for them. A pleasant little incident in connection with Mrs. Taylor's leaving Berlin has been her reception by the Empress. She had never been presented, and by her husband's death her connection with the Court was, of course, ended. But the Empress sent word through one of her ladies, asking to see Mrs. Taylor informally and without any ceremony. She received her so like a sister, waived all Court ceremony, kissed her, and they remained together a long time. It was certainly interesting to see how the sacredness of sorrow brought together one of the proudest Empresses in history and the wife of a noble man, who had ennobled himself by the work of his hands, head and heart."

☞ We would acknowledge papers and periodicals for gratuitous distribution from Dr. J. Mott Smith, Mrs. Severance, Mrs. Hobron, Mrs. Banning, and Mr. J. P. Cooke (Castle & Cooke).

☞ The Chinese in California are reported to have contributed more for the relief of the yellow fever sufferers last summer than was contributed by the whole United States for the relief of suffering from the great famine in China.

GOOD ADVICE TO A YOUNG MAN.—A physician writes to young men as follows: "My profession has thrown me among women of all classes, and my experience teaches me that Heaven never gave man a greater proof of His love than to place woman here with him. My advice is: Go and propose to the most sensible girl you know. If she accepts you, tell her how much your income is, and from what source derived; tell her you will divide the last shilling with her, and that you will love her with all your heart into the bargain. And then keep your promise. My word for it, she will live within your income, and to your last hour you will regret that you did not marry sooner. Stop worrying about feminine untruth. Just you be true to her—love her sincerely, and a more fond, faithful, foolish slave you will never meet anywhere. You will not deserve her, I know; but she will never know it."

Now read what an old man writes: "There is certainly a surprise, a novelty, a glory of enthusiasm in the early dawn of love in one human soul towards another human soul; it is the most radiant thing of which they have any knowledge; it transcends all words and symbols; it is the most beautiful thing two such souls can have up to that time; but they are wed; they live together; for years and years they struggle with time and the world; children are multiplied to them; some of these children sicken and die; they experience joys and sorrows innumerable together; and at last they come to the Indian summer of life; and when their heads are white, and they sit side by side tremulous with age, I declare that the later love is as much richer and deeper and more voluminous and more exquisite than the first flush of early dawning love as ripeness is better than greenness."

THE POLICE OF HONOLULU have many difficulties to meet in the discharge of their duties. They should see well to it that the laws are strictly enforced against those places licensed to sell spirituous liquors. Those places are strictly bound by the terms of their licenses not to allow drunken people about their premises, or to furnish liquors to those already intoxicated. We fear Honolulu will lose its good name unless there is strict and wholesome vigilance on the part of the police.

PROF. ALEXANDER AND BROTHER.—We are happy to welcome home these gentlemen from their foreign travels. They have visited the United States, England, France, Switzerland, Italy, Egypt and Palestine, spending a month in each of the latter countries. We know they must have brought back a vast fund of information upon many and varied subjects, for, according to the saying, those bring back most from their "foreign travels" who take most away with them. We only regret that the exigencies of travel did not allow the Professor to visit Athens and gaze upon the Parthenon, although he saw the Colosseum, the Pyramids, and other sights and scenes without end. Knowing the Professor's love for the classics and antiquity, we only hope he may be permitted to go abroad once more.

[From the P. C. Advertiser, Feb. 22.]

Census of the Hawaiian Islands, taken December 27th, 1878.

GENERAL SUMMARY.

For the following figures, which are compiled from official sources, we are indebted to the Hon. W. Jas. Smith, Secretary of the Board of Education.

The following statement of the arrivals and departures of Chinese during the six years embraced in the census returns, i. e. up to Dec. 27th, 1878, has been furnished by the Collector General of Customs from the records kept at his office; and by L. Severance Esqr. Collector at the port of Hilo.

Total number of Natives in 1878	44,088
" " Half-castes in 1878	3,420
" " Chinese "	5,916
" " Americans "	1,276
" " Hawaiian-born of foreign parents.	947
" " British in 1878	883
" " Portugese "	436
" " Germans "	272
" " French "	81
" " Other foreigners	666
Total population Dec. 27th, 1878	57,985
Total number of Natives and Half-castes in 1872	51,531
" " " " 1878	47,508
Decrease since 1872	4,023
Total number of foreigners in 1878	10,477
" " " 1872	5,366
Increase since 1872	5,111
Total increase of Foreigners since 1872	5,111
Total decrease of Natives since 1872	4,023
Total increase of Population since 1872	1,088
Total number of Chinese in 1878	5,916
" " " 1872	1,938
Increase of Chinese since 1872	3,978
Honolulu—Total number of Chinese arrivals	4,620
" " " " departures	655
Honolulu—Excess of arrivals	3,965
Hilo—Total number of Chinese arrivals	214
	4,179
Total No. of Chinese in Kingdom by Census of 1872.	1,938
	6,117
Total No. of Chinese in Kingdom by Census of 1878.	5,916
To be accounted for by deaths and departures other than as passengers	201

CHINESE SCHOOL AT HILO.—The Rev. A. O. Forbes thus writes under date of Feb. 13th: "We have just started an evening school for Chinese, and I trust it will do much good. There are several Chinese here who have been scholars in the school taught by Mr. Dunscombe and in the Fort street Chinese Sabbath school. They refer with much interest to those schools, and will be a help to us in our school here. We have a worthy young Christian brother, a Mr. Jones, who is a member of my church, for teacher. It is an interesting fact that he is a nephew of our good sister, Mrs. Reed (formerly Mrs. Shipman), and his father, now deceased, was for many years a missionary of the English General Baptist denomination to the negroes on Jamaica. How little that father ever thought that he was, through his son, to participate in the Chinese as well as in the Negro work. We have succeeded in renting a good-sized room, in a convenient location, for present use as school-room and general head-quarters for our Chinese work. We shall also fit it up for use as a chapel for the Chinese until the way may be open for more permanent arrangements."

Female English Lecturers and Workers.

A correspondent of the Boston *Congregationalist* thus writes :

"At some of the large temperance gatherings—for England is awakening to the fact that she has more drunkenness than any other nation, and needs to arouse her people—I heard such leaders speak as the wife of Rev. R. W. Dale, so well known in America, Miss Richardson, of the Bristol School Board, and others who are an honor to their sex. Agnes Weston, too, is the admiration of all temperance workers, from her marvelous labors in the Royal Navy. She has been instrumental in forming 202 floating branches of the National Temperance League on board Her Majesty's ships. She has agents *ashore* at Yokohama, Bombay, Barbadoes, St. Helena, etc., who visit the ships as soon as they are in port, tell the men of temperance boarding houses, and give addresses; and agents *afloat* in the Mediterranean, East African, Australian, Chinese and Pacific squadrons. She sends each month 2,900 copies of a "Temperance monthly letter" to the sailors, and gives addresses on the ships as often as possible. All make reports to her, and her name is a household word."

We are glad to learn that Miss Weston has efficient agents among the seamen on board H. B. M. S. *Opal*, now lying in this port. We can testify to their usefulness.

"KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD."—The argument for total abstinence drawn from the fact that God honors our bodies as His temple, elevates the subject of Temperance above the common and ordinary grounds upon which men are urged to refrain from the use of intoxicating liquors as a beverage. Alcoholic drinks debase, degrade and brutalise the body. If God deign to come down and take up his abode in the sinner's heart, and thereby fit the soul for heaven, should we not strive to furnish a pure and holy abode as the dwelling place of the Holy Ghost? Drunkenness and intemperance are certainly among the most debasing and polluting of vices. Drunkards are certainly enumerated among those classes which are not to "inherit the Kingdom of God."

☞ By the last steamer Miss Carpenter returned from a visit to the United States, bringing an associate (to assist in teaching in the Makawao Female Seminary), Miss Martha Perry, belonging to Holden, Mass. Having been acquainted with the parents and grand-parents of this lady, and knowing her antecedents, we can most heartily congratulate the trustees and patrons of the Seminary where she is to be engaged in teaching.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb 3—Fr bk Alphonsine Zelie, Lebeaupin, 16 days from San Francisco
3—Am bgtne Hesperian, Winding, 17 days from Humboldt
5—Am schr Bonanza, Miller, from San Francisco via Kahului
13—Am bktne Constitution, MacDonnell, 28 days from Raiatea
13—Am bk Jennie Pitts, Sievert, 26 days from Port Gamble
15—Brit bk Lady Lampson, Marston, 73 days from New Castle, N S W.
17—Am bktne Ella, Brown, 18 dys fm San Francisco
18—Brit stmr Zealandia, Chevalier, from Sydney.
20—Am topsail schr Eustace. Bole, from San Francisco via Kahului.
20—Am bk Edward James, O'Brien, 23 days from San Francisco.
21—Haw bk Kalakaua, Jenks, 21 days fm San Fran
23—Raiatea schr Vivid, Sweet, 9 days 7 hours from Fanning's Island
25—Am bark Camden, Robinson, 37 days from Port Gamble
26—Am missionary packet Morning Star, Bray, 32 days from Jaluig
26—Am str City of New York, Cobb, 7 days hours from San Francisco
28—Am bktne Grace Roberts, Olsen, from Kahului
23—Am bktne Discovery, Fuller, 23 days from San Francisco
28—H B M S Opal, Robinson, from cruise.

DEPARTURES.

Feb 8—Am bk Amethyst, Slocum, for Hongkong
9—Am bktne Eureka, Norburg, for San Francisco
10—Am bk Adelaide Cooper, Emerson, for S F
15—Am bgtne Hazard, Miller, for San Francisco.
18—Brit stmr Zealandia, Chevalier, for San Fran'co
18—Am schr American Girl, Backus, for S Fran'co.
20—Am bgtne Hesperian, Winding, for Humboldt.
21—Am bk Jenny Pitts, Sievert, for Port Gamble.
26—Am bktne Constitution, McDonnell, for San Francisco
26—French bark Alphonsine Zelie, Lebeaupin, for San Francisco
27—Am str City of New York, Cobb, for Sydney
27—Am schr Bonanza, Miller, for San Francisco
27—H B M S Opal, Robinson, for cruise

MEMORANDA.

Summary of "Morning Star's" Voyage.

Sailed from Honolulu June 10th, 1878. Arrived at Peru. the first island visited, June 26th.

Homeward bound, sailed from Ponape Jan 1st, 1879; Ebon, Jan 17th, and Jaluit, the last island visited, Jan 24th. We left all the missionaries in very good health. To Mrs Rand a son was born, Oct 24th, two days after our arrival at Ponape with Dr Pease and wife. We have visited twenty-six different islands. At all these we stopped once. At Mille, Arno, Mejuro, Namerik, Ponape, Lukunor, Nomr, Namolouk and Pingelap we stopped twice, and at Ebon and Jaluig three times, making in all thirty-seven stopping places. We have visited five new islands—those of Aur and Malwonlap in the Marshall group, and west of Mortlocks, Nomr, Losap, and Namolouk—leaving teachers upon the two former. Held general meeting of the Marshall Islands at Ebon, after which we took Mr Whitney to visit all the stations upon them. Took Mr Sturgis to visit Pingelap and Mokil, and all his fields west of Ponape. Have entered lagoons 21 times; have anchored 45 times; have laid at anchor 108 days; have boated 622 miles; have sailed 14,560 miles; have encountered 950 miles adverse currents; have had 171 hours calm; have transferred from one island to another 142 passengers. Had one death on board, at Arno, from heart disease—Opunui, a seaman on his second voyage in the "Morning Star." Had one marriage on board—William, of Mokil, to Talita, adopted daughter of Obadinia. Have had four hopeful conversions on board—three of the sailors. All except three of the crew are now Christians. Have had but one accident. We were obliged to leave Mejuro lagoon in the night; in the attempt we ran upon a coral patch and stuck fast for five hours, when the rising tide floated us off without any apparent injury.

J. BRAY, Master.

REPORT OF ED JAMES, O'BRIEN, MASTER—Sailed from San Francisco, Jan 28 at 5 p m, first five days had fresh northerly winds, thence light variable breezes to port, sighted Maui five days before arriving port, had no trade winds during 22 days passage.

REPORT OF R M S ZEALAMDIA, CHEVALIER, COMMANDER—Jan 25th 3 p m, cast off from moorings Sydney harbor, and proceeded to sea 3.57 p m, discharged pilot, reached Auckland 12.15 p m, Feb 4; and left again 5.36 p m, passed Tutuila island noon, Feb 9; crossed the Equator 12 midnight, 166° long W; received Honolulu pilot on board Feb 18, 7 a m; weather moderate with variable trades Feb 6, lat 26 S, long 177 W, spoke ship Lahore of London, steering S W, Feb 19, 9 p m, very thick weather, engines slowed down in consequence until 6 a m of the 18. R. MCDONALD, *Purser.*

PASSENGERS.

FROM SAN FRANCISCO—Per Alphonsine Zelie, Feb 3—M Martuisen, E Orcoropp, Geo Hersellay, Ed Cook, and 24 Chinese.

FOR SAN FRANCISCO—Per Adelaide Cooper, Feb 10—G E Maddison, G Haaris.

LISHMAN—MCCONNELL—In this city, Jan. 30, at the residence of Mr. Robert Lishman, by Rev. W. Frear, Mr. WILLIAM LISHMAN to Miss MARIA MCCONNELL, all of Honolulu.

CHILD—BOVEE—In this city, Feb. 1, at the residence of W. C. Parke, Esq., by the Rev. Dr. Hyde, B. WAINWRIGHT CHILD to Miss SUSIE H. BOVEE, of San Francisco. (San Francisco papers please copy.)

ZIEGLER—WASSMER—In Honolulu, Feb. 4, by Rev. S. C. Damon, Mr. WILLIAM ZIEGLER, of Wahiawa, Kauai, to Miss TILLY WASSMER, of Honolulu.

FROM SYDNEY.—Per Zealandia, Feb 18—Robt Stirling and wife, W Fleming, J Horne and wife, P F Franck, J H Rostlethwaite, G F Rostlethwaite. Miss E J Taylor, Miss Kate, Miss J Woolworth, Miss F Butterfield, and 50 passengers in transitu.

FOR SAN FRANCISCO.—Per Hazard, Feb—15—Capt. W B Godfrey and wife.

FOR SAN FRANCISCO.—Per Zealandia, Feb 18—Mrs W H L Barnes, W S Barnes, A W Lowrie, C Lehmann, T Tillmann, H H Corliss, E C Lard, B C Kurtz, W H Bailey, G W Parey, W H Parton, S B Dole, J R Houghton, G Abbott, J T Waterhouse and wife, C H Woodward, G C Hedges, J McKormick, C V Osborn, G C Borntraeger, A Silva, F Anthon, A Loewenberg, T C Havens, J N Wright, J C Glade and Son, Wm Gardner, T A Dow, J H Stewart, J G Wilson.

MARRIED.

ANDREWS—PUGSLEY—In Paw Paw, Mich, Dec 31, 1878, SAMUEL C ANDREWS, of Ann Arbor, son of the late Rev C B Andrews of Maui, to Emma W PUGSLEY.

HENDERSON—MAY—At St Andrew's Cathedral, Honolulu, by the Chaplain of the ship, assisted by the Rev A Mackintosh, Lieut JOHN H HENDERSON of H B M S Opal, to B A MAY, neice of H May, Esq., of Honolulu.

COATS—HAI—In Honolulu, February 28th, by Rev. S. C. Damon, Mr. WILLIAM COATS to HAI, both of Honolulu.

DIED.

WILDER—At the residence of her husband, Nuuanu valley, February 1st, after a painful and lingering illness, Mrs. JOHN K. WILDER, in her 34th year.

The deceased was a native of these Islands. As a model wife and mother, and a modest sincere christian lady, she had few superiors here or elsewhere. She was held in the highest esteem by all who had the pleasure of her acquaintance, because she was kind and courteous to all with whom she came in contact. She lived a life of purity and womenly virtues, and died as those die, who have a blessed hope of a higher and holier life beyond this vale of tears. Her funeral took place on Sabbath afternoon, at the Nuuanu valley cemetery, the Rev. Dr. Hyde officiating. The deceased left a devoted husband and five children to mourn the loss of the best of wives and mothers. But their loss is her gain—while they have the sympathy of this whole community in their sore bereavement.

GORDON—At Waialua, Oahu, Feb. 5th, of pneumonia, HENRY GORDON, aged about 50 years.

FEARY—In Honolulu, Feb. 6th, after a long illness, LOUIS JEROME FEARY, aged 53 years and 3 mos.

Mr. Feary came to the Islands in the year 1850, and except a short time in California, has been a resident ever since. He was born in Clairmont, Columbia County, New York. He leaves a wife and four children.

SCHREI.—In this city, Feb. 6, Mrs. ELIZA SCHREI, aged about 42 years.

KELLETT.—In this city, Feb. 13, HELEN KEONAONA, infant daughter of Danson and Helen Kellett, aged nearly 3 months.

SMITH—In this city, Feb 18, HELEN CAROLINE, infant daughter of Henry and Maria Smith, aged 24 days.

COOK—In this city, Feb 8, RALPH, only son of John and Kukana Cook, aged 3 years, 9 months and 28 days.

WAYNE—Feb 11, of consumption, on board bark Kalakaua, GEORGE G. WAYNE, of Philadelphia.

SPOONER—At Kalihi, near Honolulu, Feb. 25th, MARY KAULUMAHA, wife of Mr. J. Spooner, aged 40 years.

Information Wanted.

Respecting George S. Brittin, whose friend and relation Mrs. James H. Park (formerly Miss Francis A. Matthias), 908, North 17th street, Philadelphia, is very anxious to learn something about him. He visited the Islands about twenty-five years ago.

Respecting Charles Brown, of New Bedford, supposed to have left a ship in Honolulu. Please communicate with his sister, Mrs. Mary Ann Smith, 15, First street, New Bedford. or the Editor.

Respecting Dr. Samuel H. Lea, who was a resident of Honolulu in 1851. Please communicate with William H. Rodman, M. D., 491, Chapel street, New Haven, Ct., or with the Editor. Dr. Lea was a graduate of Yale, 1838, and subsequently resided in New Orleans.

"MINNEAPOLIS, Nov. 8th, 1878.—My brother, Ephraim Pettingill, was a sailor. About the year 1859 he wrote to me at Lewiston Falls, Maine, and stated that he was at port of Honolulu, Hawaiian Islands, and had engaged to ship to the Arctic Ocean on board the ship *Athelow*. You will do me a great favor in making searches of the registers kept at the above port, and report the fate of my brother, dead or alive. I shall be happy to pay all reasonable expenses attending this matter.—N. B.: Enquire after ship Ocean Wave and ship Rebecca Sims." Information may be sent Manasseh Pettengill, Minneapolis, or to the Editor.

Letter from Japan.

KOBE, Japan, Jan. 6th, 1879.

To the Editor of the Friend.

DEAR SIR: In your issue of September, 1878, you publish a letter from Rev. L. Lyons, which is of the greatest interest to those who desire the preservation of the relics of primitive forms of civilization. What other monument of the ancient culture of the Hawaiian people can compare with this collection of sixteen thousand words, given in Andrews' Hawaiian Dictionary, and how rapidly would it have perished except for the industry and zeal of such scholars as Andrews and Lyons. But that the labors of Mr. Lyons should be brought within the reach of those who are most interested in the study of the different forms of social evolution, it is necessary that the dictionary which he is revising should be published by some scientific society that will distribute it to other societies.

The American Oriental Society would perhaps hardly be ready to undertake so heavy a work; but I think that there is little doubt that the Smithsonian Institute would be ready to take it up. In the first place, it is, I think, much the most complete presentation that has ever been made of the ideas contained in any language of the Polynesian race. In the second place, new words and idioms are gradually coming in, so that if such a work is delayed much longer it will be difficult to find scholars who can distinguish between those that belong to the primitive language and those that have been produced through the influence of European ideas. The value of such a dictionary to philologists and anthropologists will be greatly increased if modern words are marked as such and their derivation given when known, and if the new meanings that have been attached to old words are pointed out. In making such discriminations, one who commenced the study of the language nearly fifty years ago would, of course, have a great advantage over a younger student.

The words that Mr. Lyons speaks of as bad words will be of as much value to the philologist as other words; but if used only for expressing spiteful feelings, or if in any way offensive to the original Hawaiian sense of propriety, the fact should be noted.

I have no doubt that the officers of the Smithsonian Institute would be glad to publish such a dictionary of the Hawaiian language as Andrews' Dictionary might be made under the revision of Mr. Lyons; and I trust that those at the Islands who are interested in the matter will bring it before them.

It may encourage you in taking up the matter to know that a dictionary of the Dakota language, prepared by Rev. S. R. Riggs, was published by the Smithsonian Institute some years ago. By special arrangement, extra copies were printed for the American Board's Dakota Mission, of which Dr. Riggs is a member.

Hoping to hear that some way has been found for bringing before the world the results of Mr. Lyons' studies on the dictionary of the language,

I remain ever yours faithfully,

JOHN T. GULICK.

Letter from China.

CHINESE ON HAWAIIAN ISLANDS SEND CONTRIBUTIONS TO CHINA—OPPOSERS OF MISSIONS SILENCED—BASEL MISSION IN CHINA.

HONGKONG, 30th Dec., 1878.

Rev. S. C. Damon, Honolulu:

Two letters from you, dated 5th October and 25th November, are before me. The first came by the sailing ship *Amy Turner*, and the second by the steamer *Perusia*. Many thanks for your kind communications, and no less for the papers you sent me, which give me always great pleasure to read. There is at present a sailing ship here, the *Crusader*, which is bound for Honolulu, and a Hawaiian woman, the widow of a Chinaman of the name of Ahyong, who seems to have been engaged in evangelistic work, expects to return to her native land with three boys of hers. A certain Dr. Kitteridge wrote to me about this woman, and said that he would send the money for her passage if he knew how much was wanted. She now tells me that the Hawaiian Consul here has promised to provide a passage for her and her boys. The man who returned to China in the *Amy Turner* brought a good many letters and also some money from different parties for their relations here. I was also much surprised and pleased to receive a handsome subscription from my old friends the Chinese Christians of the Sandwich Islands to the amount of $137.50. I value this token of grateful acknowledgment very highly, and it shows how unfair the slander is which now and again is uttered against the Chinese in newspapers. It was only under date the 17th October that the *China Mail* copied a letter from a Foochow paper, where it was said that large sums of money were annually collected in England and America for mission work in China, but is it wisely or properly expended, and have the united Protestant missions in all China one single sincere and thorough convert to Christianity excepting those whose services are regularly paid for by the mission? A high authority in mission work in China has frankly stated he is afraid not, and it is notorious that all the servants in foreign employ, female as well as male, who have been educated at the expense of a mission, are most vicious in all their habits; and as to their morality and virtue, the least said on this subject the better. It so happened that on the 3d of December there was the annual day of intercession for foreign missions, and the English Bishop invited me to give an address on mission work. I brought my subscription list from Hawaii, and referred to the above unkind expressions, and asked the auditory to compare and judge for themselves. I also translated some of the letters and gave them to the editor of the *China Mail*, who made extracts and admitted that these facts practically disposed of such aspersions as were made in the above-mentioned letter. However, the principal drift of his leader was to the effect that the Chinese seemed to be well off on the Sandwich Islands, and it was a pity that the Governor had stopped two vessels from taking emigrants there.

If you know a Rev. Dr. Hyde, will you please tell him that I received his letter inquiring after the preccdents of Shat Fan and what he had been taught in school. He belonged to the Rhenish Mission, and I gave Dr. Hyde's letter to Mr. Faber, who will answer it by and by. You ask me if I have any publications in English giving accounts of the labors of the Basel Mission in China, but I am sorry to say I cannot oblige you, as we have never made any publication here, and the reports to our Board are German, and are printed at home in the same language. If I should endeavor to give you a general sketch of our work here, it would amount to this: I arrived here in 1847, as the first missionary of the Basel Mission, with another brother, who died in 1854. Two missionaries of the Rhenish Mission came with me in the same ship, and are now also dead. After many futile attempts to get a footing in the country, we succeeded in 1852 in getting a permanent station among the Hakkas, some distance inland. The Anglo-Chinese war in 1856 compelled us to flee for our lives and stay in Hongkong for two years. After that time, and in consequence of the better opening up of the country by the Treaty of Tientsin, our work had more success. Hongkong was kept on as a station, and forms now, as it were, the basis of our operations; but the principal work is in the country, where we have three stations now, occupied by nine European and three Chinese missionaries, who have studied in our college at Basel, and have returned as ordained ministers of the Gospel. Our census of last year stood thus: Four principal stations, 16 out stations, 10 catechists, 9 evangelists, 1 itinerant preacher, 1 bible-woman, 15 teachers of schools; church members in full communion, 1,048; children, 569; catechumens under instruction, 126; 16 schools, with 372 pupils (256 males and 82 females). Church funds for the providing of the poor, the widows and orphans of catechists, and for building chapels and schools and paying salaries to catechists and teachers, $4,000, accumulated from yearly contributions of the native Christians. Only the interest is used up, as the funds are not sufficient yet, and must accumulate still more in order to serve their purpose. God bless you for the kind interest you take in our Chinese Christians, and prosper you in all your work to the glory of His holy name.

Yours, in Christian friendship, very sincerely,

R. LECHLER.

☞ Do not for a moment suppose that you can wink at individual corruption, and yet leave the world of this great country uninjured. DEAN STANLEY.

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

FORT STREET CHURCH—Rev. W. Frear, Pastor, corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath school at 10 A. M. Evening services at 7½ o'clock, alternating with Kaumakapili. District meetings in various chapels at 3.30 P. M. Prayer meeting every Wednesday at 7½ P. M.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath school at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Rob't Dunn, M. A., Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

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Pledges are invited, to be paid on or before the 10th of January, 1880, which will be received by Mr. Joseph B. Atherton, the Treasurer, Mr. Gookim, or Mr. Aseu.

Funds can also be remitted to Bishop & Co., Bankers, for account of Chinese Church Building Fund.

JOHN THOMAS WATERHOUSE.

January 1st, 1879. d28 6m

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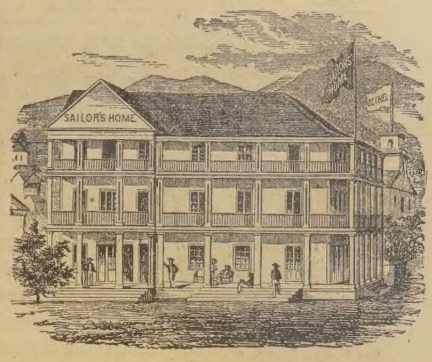

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Honlulu, January 1, 1875. *Manager.*

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Edited by a Committee of the Y. M. C. A.

Y. M. C. A.

The regular quarterly meeting of the Y. M. C. A. was held at the Lyceum, on Friday evening, Feb. 21st. After prayer and the reading of the minutes, Dr. Damon, from the Committee on Missionary Work among the Chinese, reported that religious services were regularly held every Sabbath in the Lyceum at 11 a. m. and in the Bethel vestry in the evening, besides a prayer meeting on Wednesday evenings and a Sunday school at 3 p. m. on Sunday. That measures were in progress to organize a church among the Chinese, there being about 30 Christians among them here. Articles of faith had been drawn up in Chinese, and a committee of the Hawaiian Board was coöperating with them, and in a few weeks the church would be established. Sit Moon had returned from China with his wife, and had resumed his work. Sat Fan, who had been preaching to the Chinese and acting as a colporteur among them during Sit Moon's absence, was ready for any Christian work. He hoped arrangements would soon be made either for his employment at Wailuku or Makawao, Maui, or, in case Sit Moon was called to be pastor of the Chinese Church, as a colporteur in this Island. A Chinese colporteur, Yung E, was already at work in Hilo, supported by the Foreign Church, and another one at Kohala, supported by the plantation.

A Committee, consisting of Drs. Damon and Hyde, was appointed to make all necessary and prudent arrangements for the employment of Sit Moon and Sat Fan as might seem best to all concerned. Many of the members engaged in familiar conversation and discussion on this subject, from which much encouraging information in regard to the evangelization of the Chinese was elicited. The main feature of the evening was the reading of an essay by Dr. Hyde on the subject of Hawaiian literature, which consisted mainly of the Doctor's notes and comments in making up a catalogue of all the works published in the Hawaiian language. Of these there are 107, but no one collection comprises them all, and some copies and editions are extremely rare. He exhibited some copies of the early editions of the Bible, primers, maps and engravings, which attracted much attention. The Doctor also commented favorably on the industry and devotion of the early missionaries in reducing the Hawaiian language to writing, and in forming its grammar. He was of opinion that they made no mistake in giving the Bible to the natives as speedily as possible in their own language, and that the success of Christianity among them was owing to the fact that they preached and taught the people in their own tongue, which sentiments many who spoke afterwards concurred in.

After the appointment of the usual committees and a collection, the Association adjourned, having spent a most profitable evening.

We suggest that the essay ot Dr. Hyde be procured by some one of the Honolulu newspapers for publication, for, as a permanent contribution to the bibliography of this Kingdom it is of great value. Another suggestion is that there must be many more in our community who would be interested in attending the meetings of this Association, and they occurring but quarterly would not prove to be a severe tax.

Under date of Adrian, Michigan, Jan. 14, 1879, Major Cole writes to a friend in Honolulu:

"I have been confined to my house with illness, as well as every member of my family. The brethren in Jacksonville have urged me and my family to labor with them all winter, but sickness compels us to decline. Yesterday was the first Lord's Day I have been out, save one, since I left Jacksonville. I did not intend to go, but after prayer in the morning I felt impressed to go to the African Church. I know it was of the Holy Spirit, but my faith was tried as I went into the little church (for the first time in my life) and saw only two persons. The pastor said, 'When the hour for service arrives I always begin.' So he read the hymn, and two of us—the congregation—sang with him; and we had a good song, for the Holy Spirit was there to help us. Then he called on the layman to pray (I think ministers miss it in not doing so often), and then he preached to us, and just as earnestly as though the house was full, and wound up by saying, 'As long as I can find one of God's children to comfort, or one sinner to talk to about Jesus, I am going to do it; and if the whole Church turn their backs upon Christ, I mean to follow him.' At the close of his sermon, the layman said a few words, and encouraged the pastor by saying, 'You will always find one here to work with you.' 'Well,' says the brother, 'then we will always have a blessing, for "Where two or three are met in my name, I'll be there."' The layman then told the pastor who I was, and he asked me if I would not give them a word of cheer; and so I opened the Word and gave them words of cheer from the dear old book, and pointing out promises that had been specially blest to me. At this period in came another brother, and the pastor was encouraged because they had increased a hundred per cent. since the meeting was opened—it began with two and ended with four. He then asked me if I would not come and speak to his people in the evening. After prayer I decided to come if they would pray for God to give me physical strength, and then that the Holy Spirit would incline the people to accept the call to the meeting, and that the Holy Ghost would give me a message to them. We knelt down and prayed for all this. On my way home I called upon a poor invalid colored sister, and we prayed for the meeting.

"I was surprised in the evening to find the little church, which holds only about 150, quite full of colored people.

"The Lord was faithful to his promise, and gave me a message which was blest to my soul and the congregation. The pastor's face was radiant with thanksgiving, and an occasional amen would break from his lips—a Holy Ghost amen—and could not be kept back. Before the meeting closed, I invited cold Christians to get up and ask for prayers and confess their backwardness. Many did so, to the delight of their pastor. Then the unconverted were invited to Christ, and those who desired then and there to do so to stand up. Some twelve or fifteen rose, and the Holy Spirit filled the house as we knelt in prayer.

"They asked permission to take up a collection, as the pastor wanted to send away a letter, and he had not a postage stamp. I could not keep back the tears at this announcement, nor my hand from my pocket-book, and I praised God for the privilege I had had to be made a blessing to that little flock, but they were made a greater blessing to me. This morning a couple of white ministers called on me and told me how much they were tried and what trouble they had. I waited until they had finished, and then related to them my experience of the day before and of the faithfulness of that poor colored pastor. They listened attentively, and then acknowledged they had no trials, and to-night they begin evangelistic meetings in their churches, and I hope they will find their faith increased. The dear Jesus has not lost His drawing power. Last week I ventured out one afternoon to speak at the funeral of a blessed little girl, eleven years of age, whom the dear Master enabled me to lead to Him. The poor child had a diseased hip, and five inches of bone was taken from her leg. She lived several days after the operation, and the day before she died I was sent for. I could not refuse, though so poor in health myself. Whilst there, she asked for water. They brought to her some; she tasted of it, and then looked at me with my Bible and said, 'Oh, give me water from the book;' and as we read Rev. xxii., 'Yes, water from the book,' she would repeat over again. The last words I heard her utter were, 'Jesus, Jesus, Jesus.'"